

Discovering

PARKWAY
BAPTIST CHURCH

Membership

Celebrating 20 Years • 2002-2022

www.parkwayfamily.org

Welcome to *Discovering Parkway Membership!* This is your opportunity to begin discovering who Parkway is, where she has been, and where God is leading her. This is also our opportunity to get to know you, your family, your history, and your world a little better.

What is a church? A church is an assembled group of people called out by God who:

1. Hear, read, study, memorize, meditate, proclaim, and do the Word of God.
2. Practice the Ordinances of the body of Christ (Baptism & The Lord's Supper).
3. Are accountable to one another for Holy Living and the Great Commission

What is Church Membership? Church membership is not about “additional requirements”. Church membership is about a church taking responsibility for a Christian, and a Christian for a church.

It is my privilege to be the Lead Servant (also known as the Lead Pastor) of Parkway Baptist Church. My job according to Scripture is **“to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love”** (Ephesians 4:6-12).

Through Biblical corporate worship (authentic & faith-filled music, praying, giving, reading & proclaiming God's Word, and responding), Bible study, and fellowship opportunities we hope to build a faith family that will impact Moseley, Chesterfield County, Virginia and the nations with the Gospel. It is my privilege to serve you as an undershepherd to THE GOOD SHEPHERD, Jesus Christ. My job is to lead you to the King and to equip you to serve Him and the body of Christ. It is my pleasure to help lead this faith family as we all journey Home. I look forward to getting to know you better and watching God use you to bring many into His family!

Grace and Peace,

Pastor J. Derek Futrell

What will we cover?

The guide will provide an overview of the gospel, an overview of the Bible, a general understanding of the church (the uniqueness of the church) including history, vision, strategy, organization, and doctrine. We will also discuss the benefits, requirements, and expectations of what a church member is. We will inform people how they can be involved and why it is important. An overview of the various ministries the church offers is helpful.

Joining and Leaving

We are glad God brought you to us! We pray this is your church home until Jesus returns or He calls you home. However, we know that God calls out missionaries, church planters, and families to new jobs and new cities. Our desire is to equip you to be sent back into the world. Should God call you to a different city, our hope is that you would ask the same questions of the church you might join or start that you would ask of Parkway! Here are the questions we hope you ask of us and any church you would join:

Ten Questions that Should Guide Us in Choosing a Church

1. Is this a church where God's Word is faithfully taught?
2. Is this a church where sound doctrine matters?
3. Is this a church where the gospel is cherished and clearly proclaimed?
4. Is this a church committed to reaching non-Christians with the gospel?
5. Is this a church whose leaders are characterized by humility and integrity?
6. Is this a church where people strive to live by God's Word?
7. Is this a church where I can find and cultivate godly relationships?
8. Is this a church where members are challenged to serve?
9. Is this a church that is willing to kick me out?
10. Is this a church I'm willing to join "as is" with enthusiasm and faith in God?

Adapted from Joshua Harris: ***Why Church Matters***

Pathway to Membership at Parkway (How to Join)

At Parkway, anyone is welcome to worship at any time, but we value church membership and believe the Bible advocates for believers to become part of a local body (Acts 2:41, Hebrews 10:25). Below are the steps to joining the body at Parkway.

- Hear, believe, confess, and articulate the gospel of Jesus Christ (Be saved!)
- Be Baptized (or plan to be Baptized*)
- Attend a Membership Class*
- Make your intention known by coming forward during the invitation portion of one of our worship services*
- Receive an in-home visit from our Pastoral Support Team

**These steps do not have to be taken in successive order.*

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The Gospel - Adapted from the Evangelism Explosion Outline

Grace: Heaven is a free gift. It is not earned nor deserved...

Romans 6:23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Ephesians 2:8-9 For by grace you have been saved through faith, and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.

Question we must ask:

Why can't we have eternal life? Because the bible teaches that:

Man: is a sinner and cannot save himself.

Romans 3:23 For all have sinned and fall short of the glory of God.

Matthew 5:48 Therefore you are to be perfect, as your Heavenly Father is perfect.

Worldwide problem, define sin.

Truth we must acknowledge:

We can't save ourselves because of what the Bible teaches about God:

God: God is merciful and therefore does not want to punish us, God is just and therefore must punish our sin.

1 John 4:8 God is love.

Exodus 34:7 God will by no means leave the guilty unpunished.

Gospel Truth:

We have a sin problem, but God solved this problem in the person of Jesus Christ:

Christ: Christ is both man and God. He died on the cross and rose from the dead to pay the penalty for our sins and purchase a place in heaven for us.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14 And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of Grace and Truth.

Salvation is by grace alone through faith alone:

This gift is received through faith:

Faith: Faith is not just head knowledge nor is it just temporary faith. True saving faith is trust in Jesus Christ alone for our eternal life.

James 2:19 You believe that God is one. You do well; the demons also believe, and shudder.

Acts 16:31 They said, "Believe in the Lord Jesus, and you will be saved, you and your household."

Make it personal:

Does this make sense to you? Have you received the gift of saving faith? Do you tell others about what God has done for you?

Overview of the Bible:

1. The _____ for the Good News.
2. The _____ .
3. The _____ of the Good News.
4. The _____ of the Good News.
5. The _____ of the Good News.

Vision for Parkway - (helps us understand why we are building the church)

- Parkway Vision Statement “*Real people **walking with Christ, inviting others, and serving together** to reach our neighbors and the nations.*”
Walking with Christ - Exodus 33, Inviting Others - John 4, Serving Together - Phil. 4:1-2

Putting action to our vision: (which helps us understand the how of our vision)

- Prayer - Pray specifically & together as a church body. (1, 3, 5 Year prayer points) For God to do what only He can do.

Focus: (which helps us understand the what and when of our vision)

Focus for our Large Group gatherings: Primary focus is good theology in worship (singing and preaching) (#1) & obeying the ordinances of Christ (#2).

Focus for our Small groups: Primary focus is good theology lived out in relationships & accountability (#3 above).

Focus for our Core Classes: Primary focus is good theology in learning (#1 above). We have developed a 3 year curriculum to help us know Christ and make Him known as we walk with Christ, invite others, and serve together. These classes are offered at various times and online.

Parkway Leadership General Overview

- Pastors & Pastoral Leadership Team (Elders) - Biblical teaching, spiritual leadership, vision, oversight and administration of the church
- Pastoral Support Team (Deacons) - assist the pastors in prayer, ministry teams, service, care, and benevolence.
- Treasurer & Stewardship Team - Oversees the collecting and accounting of all monies and funds, provides monthly financial oversight, budget development, stewardship training to membership, and debt planning.
- Staff - helps with the day to day operations of the church.
- Small Groups & Ministry Teams - Leading in relationships, accountability, and care
- Church Members - the day to day missionaries to the communities that we live in.

Biblical Qualities of PLT (Elders) & PST (Deacons)

- 1 Tim. 3:1-7 - must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, 3 not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. 4 He must manage his own household well, with all dignity keeping his children submissive, 5 for if someone does not know how to manage his own household, how will he care for God's church? 6 He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. 7 Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.
- Acts 6:3 - full of the Spirit and wisdom
- 1 Tim. 3:8-13 - man of good reputation, not devious in speech (double-tongued), not addicted to too much wine, must know and live sound doctrine (the mystery of the faith), their faith and maturity has been tested and refined, husband of one wife, managing their children and households well.

Can someone who is single or who has been divorced serve in these roles?

“The question that should be asked is this, ‘Can this person serve as an example to us in the area of marriage and family?’ While some would object that this approach avoids or undermines the literal interpretation of Scripture, literally, the passage says nothing about divorce at all... We interpret these in terms of his present character. Finally, to those who differentiate preconversion and postconversion divorce, the issue is not forgiveness, but fitness. All our sins, pre- and post-conversion, are equally forgiven. That’s not the issue. Can this person serve as an example in this crucial area of life.”

Biblical Foundations for Baptist Churches John Hammett, p. 168

General Roles & Responsibilities for Leaders at Parkway

- Sunday Response Encouragement & Prayer
 - Come forward during invitation (Husbands and Wives)
- Hospitality - ALL the time
- OIKOS
- Sunday Decision Processing
- Administration of the Lord’s Table & Baptism
- Weekly Visitation
 - Use as disciple-making opportunity (take someone with you)
- New Member Visits
- Prayer - for church, for leadership, for the sick
- Attend to the affairs of the poor and sick brethren
 - Visiting the Sick
 - Benevolence - helping meet needs

All Members:

- **Build an atmosphere of gratitude**
- **Love God & love others**

Values of The Church

As a church, we desire to exalt Jesus Christ, we are committed to the authority of the Scriptures, and we are dependent upon the enabling power of the Holy Spirit. The vision of a church is to worship God, reach people, build believers, and share the gospel. The vision of this incorporates the following values:

1. The Word of God is the center of everything we are and do, especially in the ministry of preaching, teaching, and small group curriculum (2 Timothy 3:16; Hebrews 4:12). The entire counsel of God is communicated in a variety of ways through the preaching and teaching ministries. (Acts 20:27)
2. Our church must have an evangelistic impact on our neighbors and nations (Acts 6:7; 1 Thessalonians 1:8) because the Gospel message transforms people's lives (2 Corinthians 5:17; Matthew 28:19-20; Ephesians 4:11-16). Ministry and evangelism must be carried out in a relevant way. We will constantly evaluate our forms and methods, seeking cultural relevance and maximum ministry effectiveness for Christ. In no way is God's Word watered down in this desire. (1 Chronicles 12:32; 1 Corinthians 9:22b)
3. People matter to God and us. (Luke 15)
4. We pray and we foster an environment of conversation with God as means of intimacy with God and a means of crying out for help. Prayer is not merely an "add-on" to everything we do, prayer saturates all that we do. We desire not to merely be a church that prays but rather we desire to be a praying church. (Matthew 21:13; James 5:16)
5. Life is short and hell is real. To accomplish our mission we must be willing to step out in visionary faith doing whatever it takes (Mark 2:4) to fulfill our mission and taking risks for God. (Hebrews 11:6)
6. We view our biblical fruitfulness by not how many we can sit, but how many we send in new small groups, church planting, and international missions. (Isaiah 6:8; Mark 16:15; John 20:21)
7. We seek to build strong Christ-centered families who demonstrate the difference that Christ makes. (Joshua 24:15; Ps. 103:17)
8. We seek to connect people to a caring community who they can live life with. In this way, we grow larger while becoming smaller. (Psalms 55:14; Acts 2:42; John 13:34-35)

9. In developing disciple-makers, every member is to use their gifts and the purpose is for the glory of God, the building up of fellow believers, and the reaching of people who do not know Jesus. (Ephesians 4:12)

10. We are generous because it is the antidote to greed and is potentially the greatest key to spiritual growth in our culture. (2 Corinthians 9:6-7)

11. Our pastoral leadership, while not perfect, pursues an intimate walk with Jesus and strives to demonstrate godly servant leadership to their families and the church. (Mark 10:42-45; Hebrews 13:7; 1 Peter 5:2) This example serves as a model for our men.

12. Corporate worship is vital, is vibrant, authentic, and biblically exalts Jesus. (Psalms 95:1-6; John 4:24; Romans 12:1; 1 Timothy 2:8)

Parkway History

Our relatively short history includes many 'God' moments, things inexplicable apart from God's hand of grace. In March of 2002, with Dr. Brian Autry as pastor, 13 families from Swift Creek Baptist Church in Midlothian, VA were called out to start a church plant in Moseley, VA. Meeting in a local elementary school cafeteria, God began to build His church. In 2003, 37.5 acres of land was anonymously donated to Parkway less than a mile from the elementary school it was meeting in. In 2006, we began meeting at our current church campus.

In 2012, Pastor Brian was called out to be the Executive Director of the SBCV (Southern Baptist Conservatives of Virginia). We were excited to see Pastor Brian obediently answer God's call on his life to pursue this role in our state's convention.

The following year, while we awaited the next Senior Pastor, Dr. Chuck Lawless of Southeastern Baptist Theological Seminary led the Parkway family as the Interim Lead Pastor. This particular year has been frequently referred to as the "Meantime" period. It was an encouraging time for Parkway to learn and grow, and we are continually grateful for Pastor Chuck's leadership during that time. In June of 2013, Pastor Ben Brammer became our Senior Pastor.

In March of 2017, we welcomed Pastor Derek Futrell as our Senior Pastor. Together we are pressing on to know Him and make Him known among our neighbors and the nations, and let's continue to be people who walk with Christ, invite others, and serve together to reach our neighbors and the nations for the glory of our Great and Mighty Savior!

The Baptist Faith & Message, 2000

I. The Scriptures

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11,89,105,140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.

II. God

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

A. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.;7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans

8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6;12:9; 1 Peter 1:17; 1 John 5:7.

B. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

Genesis 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isaiah 7:14; 53; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33;16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29;10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; Acts 1:9; 2:22-24;7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Corinthians 1:30; 2:2; 8:6;15:1-8,24-28; 2 Corinthians 5:19-21; 8:9; Galatians 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.

C. God the Holy Spirit

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into

the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28;16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17.

III. Man

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32;3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.

IV. Salvation

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace.

Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour.

B. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.

C. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24;10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Corinthians 1:18,30; 6:19-20; 15:10; 2 Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8-22; 4:11-16; Philippians 2:12-13; Colossians 1:9-22; 3:1ff.; 1 Thessalonians 5:23-24; 2 Timothy 1:12; Titus 2:11-14; Hebrews 2:1-3; 5:8-9; 9:24-28; 11:1-12:8,14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Revelation 3:20; 21:1-22:5.

V. God's Purpose of Grace

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

Genesis 12:1-3; Exodus 19:5-8; 1 Samuel 8:4-7,19-22; Isaiah 5:1-7; Jeremiah 31:31ff.; Matthew 16:18-19; 21:28-45; 24:22,31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45,65; 10:27-29; 15:16; 17:6,12,17-18; Acts 20:32; Romans 5:9-10; 8:28-39;10:12-15; 11:5-7,26-36; 1 Corinthians 1:1-2; 15:24-28; Ephesians 1:4-23; 2:1-10; 3:1-11; Colossians 1:12-14; 2 Thessalonians 2:13-14; 2 Timothy 1:12; 2:10,19; Hebrews 11:39–12:2; James 1:12; 1 Peter 1:2-5,13; 2:4-10; 1 John 1:7-9; 2:19; 3:2.

VI. The Church

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.

The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

Matthew 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4-5;7:17; 9:13-14; 12; Ephesians 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14; 3:1-15; 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3.

VII. Baptism and the Lord's Supper

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

Matthew 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Romans 6:3-5; 1 Corinthians 10:16,21; 11:23-29; Colossians 2:12.

VIII. The Lord's Day

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

Exodus 20:8-11; Matthew 12:1-12; 28:1ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3,33-36; John 4:21-24; 20:1,19-28; Acts 20:7; Romans 14:5-10; 1 Corinthians 16:1-2; Colossians 2:16; 3:16; Revelation 1:10.

IX. The Kingdom

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

Genesis 1:1; Isaiah 9:6-7; Jeremiah 23:5-6; Matthew 3:2; 4:8-10,23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2;12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Romans 5:17; 8:19; 1 Corinthians 15:24-28; Colossians 1:13; Hebrews 11:10,16;12:28; 1 Peter 2:4-10; 4:13; Revelation 1:6,9; 5:10; 11:15; 21-22.

X. Last Things

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

Isaiah 2:4; 11:9; Matthew 16:27; 18:8-9; 19:28; 24:27,30,36,44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40,48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Romans 14:10; 1 Corinthians 4:5; 15:24-28,35-58; 2 Corinthians 5:10; Philippians 3:20-21; Colossians 1:5; 3:4; 1 Thessalonians 4:14-18; 5:1ff.;
2 Thessalonians 1:7ff.; 2; 1 Timothy 6:14; 2 Timothy 4:1,8; Titus 2:13; Hebrews 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Revelation 1:18; 3:11; 20:1-22:13.

XI. Evangelism and Missions

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

Genesis 12:1-3; Exodus 19:5-6; Isaiah 6:1-8; Matthew 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8,16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Romans 10:13-15; Ephesians 3:1-11; 1

*Thessalonians 1:8; 2 Timothy 4:5; Hebrews 2:1-3; 11:39-12:2;
1 Peter 2:4-10; Revelation 22:17.*

XII. Education

Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

*Deuteronomy 4:1,5,9,14; 6:1-10; 31:12-13; Nehemiah 8:1-8; Job 28:28; Psalms 19:7ff.; 119:11;
Proverbs 3:13ff.; 4:1-10; 8:1-7,11; 15:14; Ecclesiastes 7:19; Matthew 5:2; 7:24ff.; 28:19-20;
Luke 2:40; 1 Corinthians 1:18-31; Ephesians 4:11-16; Philippians 4:8; Colossians 2:3,8-9; 1
Timothy 1:3-7; 2 Timothy 2:15; 3:14-17; Hebrews 5:12-6:3; James 1:5; 3:17.*

XIII. Stewardship

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

Genesis 14:20; Leviticus 27:30-32; Deuteronomy 8:18; Malachi 3:8-12; Matthew 6:1-4, 19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21, 42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Romans 6:6-22; 12:1-2; 1 Corinthians 4:1-2; 6:19-20; 12; 16:1-4; 2 Corinthians 8-9; 12:15; Philippians 4:10-19; 1 Peter 1:18-19.

XIV. Cooperation

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

Exodus 17:12; 18:17ff.; Judges 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Nehemiah 4; 8:1-5; Matthew 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1ff.; Acts 1:13-14; 2:1ff.; 4:31-37; 13:2-3; 15:1-35; 1 Corinthians 1:10-17; 3:5-15; 12; 2 Corinthians 8-9; Galatians 1:6-10; Ephesians 4:1-16; Philippians 1:15-18.

XV. The Christian and the Social Order

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth,

and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; 27:17; Psalm 101:5; Micah 6:8; Zechariah 8:16; Matthew 5:13-16,43-48; 22:36-40;25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Romans 12-14; 1 Corinthians 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8.

XVI. Peace and War

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

Isaiah 2:4; Matthew 5:9,38-48; 6:33; 26:52; Luke 22:36,38; Romans 12:18-19; 13:1-7; 14:19; Hebrews 12:14; James 4:1-2.

XVII. Religious Liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the

right to form and propagate opinions in the sphere of religion without interference by the civil power.

Genesis 1:27; 2:7; Matthew 6:6-7,24; 16:26; 22:21; John 8:36; Acts 4:19-20; Romans 6:1-2; 13:1-7; Galatians 5:1,13; Philippians 3:20; 1 Timothy 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19.

XVIII. The Family

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalms 51:5; 78:1-8; 127; 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7.

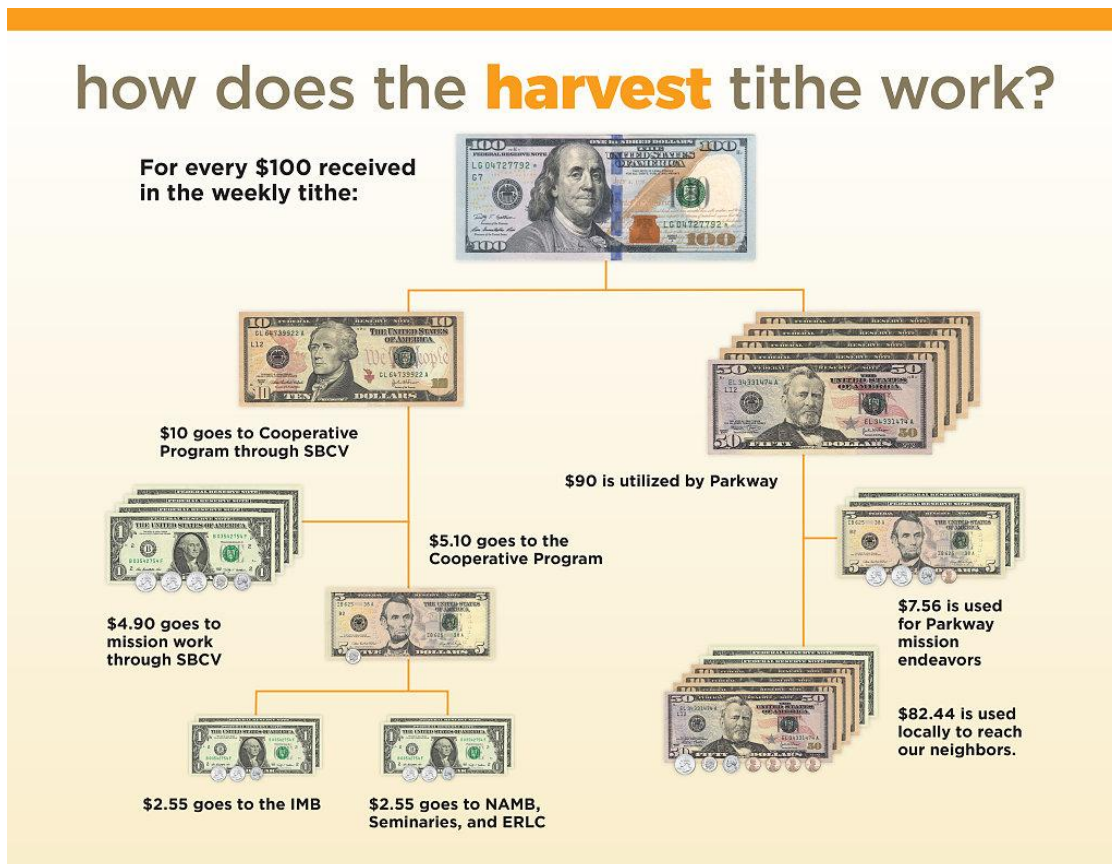
Cheerful Giving at Parkway

2 Corinthians 8:9 For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich.

2 Corinthians 9:6-7 Whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver.

We follow the Biblical teaching to give tithes (Malachi 3:10; Deuteronomy 14:22–26) and offerings (Deuteronomy 12:5–6; Luke 21:1–4) to the Lord for the harvest of souls.

The Harvest Tithe is something we give every week. When we give our Harvest Tithe we send laborers to reach the nearest harvest field. When we give the Harvest Tithe we are sending and going to our neighbors in Chesterfield, Powhatan, Richmond, and Amelia. Parkway also tithes ten percent from our Harvest Tithe to the SBC Cooperative Program to support church planting and missionary sending all over the world. We know we are not alone in the harvest.



The Cooperative Program (one MAJOR way that we do gospel partnership)



- Your church decides how much of the money members give will be sent to your state convention for use through the SBC Cooperative Program.
 - State convention messengers vote on what percentage of these funds stay in the state and what percentage is forwarded to the Cooperative Program.
 - Slightly more than half of these Cooperative Program funds go to IMB (comprising 31% of IMB's total budget) and the remainder to other SBC entities.
 - Every penny your church gives to the Lottie Moon Christmas Offering directly funds your IMB missionaries as they work to bring unreached peoples to Christ.
 - Nearly 58% of the IMB's total budget comes from Lottie Moon gifts.
- IMB connecting® is a registered trademark of IMB. Lottie Moon Christmas Offering® is a registered trademark of WMLF. *Compiled as of January 2015 from Baptist Press reports and for the SBC Executive Committee (state percentage includes shared ministry expenses). **Percentages as of February 2015.

In the state of VA - the SBCV uses 49.75% of every dollar it receives on Virginia Missions.

Video Resources to Understand where our dollars go:

- <http://www.sbc.net/cp/>
- <http://www.sbc.net/cp/videos.asp>
- <http://www.sbcv.org/cooperative-program/>

ACTS 1:8 OFFERING

The Acts 1:8 Global Missions offering supports all of our missionaries. When we give to the Acts 1:8 offering we send laborers to the furthest harvest fields.

When we reach our \$150,000 goal:

- \$75,000 supports missionaries with Global Gates and Parkway direct.
- \$15,000 supports missionary ministry supplies (Bibles, resources).
- \$10,000 supports Vision Virginia State Missions offering & Annie Armstrong Offering.
- \$50,000 supports missionaries with IMB through the Lottie Moon Christmas Offering.

We are asking God to help us send 20 missionaries over the next 5 years who will plant churches all over the world and labor to gather God's promised harvest.

HOW TO MAKE YOUR GIFT

- **Sunday Morning Offering** - Make your offering in the hanging black boxes located at any door in the rear of the sanctuary.
- **One-Time Online Gift** - parkwayfamily.org/give
- **Recurring Donation** - parkwayfamily.org/give
Choose the "Make this Gift Recurring" option, or contact your bank to set up a recurring gift.
- **App Giving** - Give from the *Church by MinistryOne* app. Available in the Google Play and Apple App Store.
- **Text-to-Give** - Text "GIVE" to (804) 376-8508, or text a keyword and/or an amount. Text "Keyword" to see a full list.
- **By Mail** - If you are unable to make your donation in person, you can mail your check directly to Parkway Baptist Church, 8508 Beaver Bridge Rd, Moseley, VA 23120.

WHY Membership?

The church is *God's* idea.
Jesus Christ *loves* the church.
God wants us to be part of a *local* church.
We experience God's *work* in and through us.

It's biblical.

The Bible does not speak specifically about church membership, but several texts indicate the church knew who its members were.

- Those who followed Jesus and were baptized identified themselves with the church. (Acts 2:41)
- Scriptures that address a pastor's responsibilities imply a recognized congregation. (e.g., 1 Tim. 3:5, Heb. 13:17)
- Scriptures that speak of church discipline suggest some type of formal list or association with a particular church.
(e.g., Matt. 18:15-17, 1 Cor. 5:11-13)
- Members of the church are expected to gather together.
(Heb. 10:25)

It's beneficial

Church membership is a believer's public commitment to work alongside a particular group of believers. With membership comes a church family, pastoral oversight and care, and ministry/service opportunities. Regular attendees can, of course, receive these benefits, but membership is a stronger commitment to serve God alongside other believers.

It's body life

Members of God's local body share life together. It is our hope and prayer that fellow church members genuinely become family to us. They teach us and pray for us. They hold us accountable to holy living. No other organization helps us to live with such an eternal perspective.

The two primary practices that Jesus gave his followers to do are **Baptism** and the **Lord's Supper**. Both are often looked upon as unnecessary or optional in modern American Christianity. This is primarily due to a lack of understanding of the Word of God which in turn gives a poor view of the Lord's Supper.

The Who, What, When, Where, and Why of Baptism

1) Who...

- Who gave us Baptism?
 - God. This practice is commanded and demonstrated by God Himself.
(1) Matt. 28:16–20 - Jesus commanded that we go and baptize.
- Who is baptized?
 - Those who have by their own free will put their faith in Jesus Christ as Lord and Savior. Romans 6:4

2) What...

- What is baptism?
 - Baptism is the way Christians publicly announce their faith in Jesus Christ. “Whoever acknowledges me before men, I will also acknowledge him before my Father in heaven.” Matthew 10:32
 - Baptism pictures the burial of a person’s old life, buried with Christ in his death, and raised to new life with Christ in his resurrection. The word for baptize in the New Testament is “immersion” meaning being immersed in water.

3) When...

- When is baptism done?
 - When believers in Christ have trusted Jesus as their Savior and Lord, they follow through with believer’s baptism (this is the pattern of the New Testament - Acts 2:41; 8:36; 16:14–15, 33)
 - It is called believer’s baptism because people are baptized after they put their faith in Christ.

4) Where...

- Where should believers be baptized?
 - Fellow Christians should publicly baptize new believers in front of other followers of Christ wherever they gather. A worship service is a great place for baptism but it's not the only place where baptism takes place (the first baptisms took place in rivers and bodies of water - but they took place with other believers).

5) Why...

- Why should believers be baptized?
 - Matt. 3:13–17 - Jesus was baptized.
 - Matt. 28:16–20 - Jesus commanded that we go and baptize.

The Meaning of Baptism:

1) Identification with Jesus in His death and resurrection. Union with Christ.

- In baptism we are united with Christ in HIS death and resurrection. The baptismal formula of being baptized “in the name of Jesus” is another way of indicating that baptism involves being identified with Jesus.

2) Pictured Purification of sin.

- Romans 6:3 *Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.*
 - Jesus’ blood sacrifice purifies us. Baptism is a picture of the purification of sin.

3) Incorporation into the Body of Christ.

- Much like a wedding day demonstrates in front of family and friends that a person is now part of a new family because of their relationship with their spouse, Baptism demonstrates in front of the family of God - the Body of Christ - that a believer is now part of the church (the Body of Christ).
 - The church is composed of believers and baptism invites love, support, accountability, and encouragement from the church body to the one being baptized and vice-a-versa!
 - When a person is being baptized, it is not the pastor or designated leader baptizing the believer. The leader designated by the church is baptizing the believer as a representative of the collective body of Christ. All of the members of the church are affirming the testimony of redemption in the new believer and committing their fellowship and love to them.
 - The church at-large are not simple spectators of the baptism.

4) Proclamation of the Gospel.

- When a believer is baptized, he is proclaiming his salvation to the church, his lost friends and family, and the world around the church. He is proclaiming his identification with Christ, his purification from sin, and incorporation in the body of Christ.

5) Worship of God.

- Worship is more than singing, praying, giving, and listening to a sermon. Romans 12:1 *I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.*

God's Word on The Lord's Supper

- **Matthew 26:26–28**
- **1 Corinthians 11:23–34**

When a *created* being, who is *fallen* (because of sin), has been *redeemed* (the person has received the gift of salvation from Jesus Christ's death and resurrection), participates in the Supper by eating the body of Christ and drinking the blood of Christ (each picture speaks to the mercy we receive by Jesus' body and blood being shed instead of our own) the good work of atonement and *restoration* is being proclaimed to all who participate and look on.

What is happening during the Lord's Supper

1. **Commemoration/Remembrance - of the death of Christ**
 - a. This is not a simple recollection of the fact of Christ's death; commemoration/remembrance is "recalling an event with such vividness and power that it affects the present, bringing all the benefits of Christ's death to bear." (John Hammett, *40 Questions About Baptism and the Lord's Supper*, 236)
2. **Proclamation - the saving work of Christ's broken body and shed blood.**
 - a. 1 Cor. 11:26 - *For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.*
 - b. Proclamation looks back at Christ's death & resurrection - paying the penalty for sin - the finished work of Christ on the cross.
 - c. Christians have seen the Lord's Supper as "visible words" or a "visual proclamation of the gospel's message of Christ's atoning sacrifice" (Greg Allison, *Sojourners and Strangers: The Doctrine of the Church, Foundations of Evangelical Theology*, 395).
3. **Celebration - the resurrection of Christ and victory over sin and death.**
 - a. Christ's death is indissolubly linked to his victorious resurrection, the commemoration of his death must also be a celebration of his resurrection and victory over sin and death.
 - b. Russell Moore says that "the Supper is a victory lap—announcing the triumph of Christ over the powers of sin, death, and Satan."

4. Anticipation - the return of Christ.

- a. Proclamation looks back at Christ's death & resurrection, but anticipation looks forward to the coming Kingdom of God (Rev. 21).
- b. There is a time limit to the proclamation and celebration of Christ's death and resurrection to a fallen world. 1 Cor. 11:26 says "you proclaim the Lord's death until He comes." When He comes, the entire story-setting, background, characters, and scenery- will change. God will make all things new. As we commemorate, proclaim, and celebrate the Lord's Supper, we also anticipate what God will do when Jesus returns.

5. Participation - in the body of Christ.

- a. 1 Cor. 10: 16 *The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?*
- b. Through the Holy Spirit - Christ is present with us at the Lord's Supper.
- c. We have participation with body of Christ in 2 senses:
 - i. Through the physical body of Christ that we will one day be with forever and the presence of Christ in the Holy Spirit. This body of Christ redeems us and will one day restore us.
 - ii. Through the gathered body of Christ that we get to be with right now. The gathered body of Christ is used by God to do the work of refinement on us. As iron sharpens iron. The restoration process begins with the body of Christ we get to touch and interact with now, but will not be complete until Christ returns.

Parkway Family Church Covenant

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Savior, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we do now, in the presence of God, and this assembly, most earnestly and joyfully enter into covenant with one another, as one body in Christ.

As new creations in Christ and modeled to be like God in true righteousness and holiness, we covenant to daily put off our “old self” and put on our “new self” through the reading of scripture and fervent prayer. In this we are devoted to deepening our relationship with God to enable us to fulfill our commitment to lead our families based on scriptural principles. Through the power of the Holy Spirit and in obedience, we further commit to give to the ministry of the Church through tithes, offerings and willing service - and do so with a generous spirit and a thankful, cheerful heart.

With Christ as our Head, we covenant as one unified body to join each other in spiritual fellowship, encouraging and edifying our brothers and sisters. We pledge to be continually reconciled one to another, forgiving each other in sincere and genuine love, as Christ forgave us. Bound together, we commit to use our God-given, spiritual gifts to build up the Body of Christ by bearing each other’s burdens and supporting each other in continual prayer.

As a family of believers, we commit to obey the Great Commission by reaching out to the communities of Central Virginia, our state, the nation and across the globe as ambassadors of Christ; ministering and bringing the message of reconciliation and the good news of the Gospel to all we encounter. We will look for opportunities to share with the purpose of making new disciples to whom we can minister and help grow in Christ.

“Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.” Ephesians 3:20-21 (NIV)

